THE PACIFIC

Pacific Theo Sem
Reading Room

A religious and family paper

Volume LIII. SAN FRANCISCO, APRIL 16 1903 Number 16.

What Is Happiness?

Charles D. Crane.

I asked a little child with laughing eyes;
He answered: "I am chasing butterflies."

I asked a youth and maiden on their way;
They said: "Tomorrow is our wedding day."

I asked a merchant in his princely store;
With hands outstretched he cried: "A million more!"

I asked a saint upon his dying bed;
"I found her when I sought her not," he said.

I asked the seraphim on Zion's Hill;
They smiled, and swiftly flew to do God's will.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC
W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

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The Christian life must be in its own degree something like the Master's own life, luminous with his hope, and surrounded by a bracing atmosphere which uplifts all who even touch its outer fringe.—Hugh Black.

Never fear to bring the sublimest motive to the smallest duty, and the most infinite comfort to the smallest troubles.—Phillips Brooks.

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If you find yourself pained when some one speaks generous words of praise concerning your brother, the thing for you to do is to make prompt and thorough examination of your heart.

To hit a man when he is down is a piece of meanness of which even a prize fighter would be ashamed to be guilty.

The love of praise has weakened more lives otherwise true and noble than will be known this side the Judgment day.

Many of our prayers are so half-hearted that we should be greatly surprised if God were to answer them.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, April 16, 1903

CANON FARRAR CONCERNING AMERICA.

On the occasion of his visit to this country in 1885 the late Canon Farrar of England delivered several fine sermons and addresses, but none that will live longer on the pages of American literature than the one entitled, "Farewell Thoughts on America." This lecture was delivered in Boston, in Philadelphia and in New York to large and representative audiences. It was his endeavor in that lecture to emphasize the thought on which he observed that all our greatest and best men had insisted that the hand of God had been pre-eminently manifest in our history, and the correlative thought that there rested upon this people an immense burden of heaven-imposed responsibility. "Least of all nations can America prepare a table for chance or furnish a drink offering for destiny," said Farrar. And he showed that it was not chance which had given a portion of the New World to the industry and integrity of the Puritan; nor chance which had shattered the gigantic ambitions of France at Quebec, and which along the shores of the Atlantic, settled by a weak and broken line of English colonies, had dashed down the iron hand of monarchy in the flush of its triumphant power." Nor was it chance, he pointed out, which delivered at another critical time from the bigotry and oppression of Spain. In the course of his address he said:

"Gentlemen, you, as the youngest of the nations, may put your sickle into the ripened harvest of the world's experience, and if you learn the lessons which that revelation has to teach, posterity will raise for you such a cheer as shall ring through all the ages."

But the lessons of history, he reminded them, were full of warning. And quoting the words of Sacred Writ, , "I will overturn, overturn, overturn, saith the Lord, till He come whose right it is." He called attention to the fact that when the representatives of many nations met Alexander at Babylon the Roman ambassadors were the obscurest of them all; and yet ere long Greece was overturned and Rome swayed the scepter of world-wide empire. The passing of Babylon, Assyria, Carthage, Greece and Rome was noted. Ruskin was quoted: , "Since the first dominion of men was asserted over the ocean three empires of mark beyond all others have been set upon its sands: the thrones of Tyre, of Venice, of England. Of the first of these great powers only the memory remains; of the second, the ruin; the third, which inherits their greatness, if it forget their example, may be led through prouder eminence to less pitied destruction." "Is not the warning thus given to England," asked Farrar, "as needful for the United States?" And then he remarked: "Times of long peace, times of growing prosperity, are times of serious peril. About the river of human life there is a wintry wind, but a heavenly sunshine; the iris colors its agitation, the frost fixes on its repose. You have freedom, but freedom demands eternal vigilance. There can be no liberty without honesty and justice." And quoting Wendell Phillips, "You may build your capitol of granite and pile it high as the Rocky Mountains; if it is founded on or mixed up with iniquity the pulse of a girl will in time beat it down," he continued. "Public spirit, watchfulness, the participation of all in the burden and heat of the day, are requisite if America would work out her own salvation, and therewith almost the salvation of the race."

But though he noted our dangers he did not despair of America; for to do that, he declared, would be to despair of humanity, "for it would show that men, after all, have no capacity for governing themselves; that they have, after all, no nobler destiny than to be the footstool of the few." And so his conclusion was that the nation would be preserved from all extreme perils by the memory of the dead and the virtues of the living; that she would not suffer the wise voices of the holy and thoughtful few to be drowned in noises and baser sounds; that "ever she would listen to the three great angels of history, of conscience, of experience. which, as the great teachers of mankind, ever repeat to us the eternal accents of the moral law."

One of the most interesting traditions about the Westminster Assembly illustrates the prayerfulness of that body as they sought to formulate the truths of revelation. The Committee on Catechisms had to answer the great question, "What is God;" They found themselves unable to form a satisfactory answer, and referred the question to the Committee of the Whole. They, too, tried in vain. Finally one of the members was called on to lead in prayer for God's help to answer this question concerning himself. Rising in his place, the minister thus began his prayer: "O God, who art a spirit, infinite, eternal and unchangeable in thy being, wisdom, power, holiness, justice, goodness and truth.' No sooner had he finished his invocation than the Assembly felt that it was God's own answer; it was made the answer of the question, and so stands in the shorter catechism.

Notes.

"It is well understood all over this land," says Bishop Goodsell, "that when a Methodist minister comes to town, an enemy of rum has arrived." Such ought to be the case whenever any minister of any denomination whatsoever comes to town.

The Rev. F. B. Meyer, President of the National Free Church Council of England, has canceled his engagements at Northfield this year. He says that there is a terrific fight before the churches of that country and that he must not be absent while the fight is on.

"Tolerance and fair play on the part of white men and personal worth and ability on the part of the negro—this will finally settle the race problem and settle it righteously," says Dr. Mason, the colored secretary of the Freedmen's Aid. But the trouble arises from the fact that there is on the part of so many who have to do with the negro, no disposition toward tolerance and fair play. The negro to considerable extent is doing his part. Many of them are manifesting worth and ability.

Mrs. Charlotte Perkins Gilman's book on "Women and Economics," is to be translated into the Hungarian language. It has already been translated into German and Russian. Two new books by Mrs. Gilman will be published soon. One on "Home," the other on "Work." At a reception given to the delegates at the National Sufferage Convention last month in New Orleans, Mrs. Gilman was the center of attraction. Not a few of our readers have had the privilege of hearing this brilliant woman, for she resided in California for a time.

Seattle papers claim that the postal receipts in that city for the first quarter of 1903 will place her next to San Francisco in earning capacity. Heretofore Portland has had second place. Seattle is a bustling, pushing city. Some time ago she served notice on all the cities of the Pacific Coast that she would never be content to occupy any but the first place commercially. And there are not a few of her citizens who believe that they will live to see the day when their present discontentment will be turned to contentment because of the realizations of their fondest anticipations.

Eastern papers attribute the resignation of Rev. Heber Newton at Stanford to criticism leveled at him because of his participation in the recent Congress of Religions. The New York Sun says that if this be true he has yielded to a supersensitiveness not displayed by him heretofore in the course of a somewhat stormy theological career; that the criticism made of him in California has been mild in comparison with the attacks on him when he was pastor in New York. But Dr. Newton did not resign because of any sensitiveness on his part because of criticism. He resigned because it had become evident that he was not the man for the place. Whatever he may have been in New York, he has been a misfit at Stanford.

A Chicago Chinese in a recent plea for his countrymen said: "It is not the Chinaman who is too lazy to work and who goes to the poorhouse or jail. It is not the Chinaman who staggers through your streets, and with vile language brings the blush of shame to your cheeks. It is not the Chinaman who commits the crimes with which the columns of your papers are filled, nor is it he who is trying to make the laws by which this country is governed." This is a good plea for an inoffensive people, as they are known generally among us. San Francisco of course has highbinders; and bloody deeds are done here, but in general the Chinese live a better life among us than many foreigners of other nationalities, and better than not a few of our native-born people.

Acorns From Three Oaks.

Aloha.

Campbell's Good Cheer.

The Santa Clara Valley Association held an ideal meeting last week with the hospitable people of Campbell. Rev. C. G. Baldwin of Palo Alto was moderator and did much to carry to successful completion the varied program which he had taken unwearied pains to prepare. Brother Windsor and his wife and the hospitable folk of Campbell spread fine, delightful meals in the little social room of the church, so that all the entertainment had the full flavor of fellowship. I will not particularize the program save to say that it was enriched by the presence and aid of Pastor Milliken and two ladies from Cupertino, who took pleasant and prominent parts. They are building a parsonage at Cupertino for a much-beloved and admired unmarried minister. Whose curious, I'd like to know? I must add about the Campbell program that other associations might well call on Prof. J. Fred. Smith of the Campbell High school to repeat his inspiring address, "The Home and Our Public Schools." Would there were a thousand such teachers in our State. Then would the Kingdom of our God come with a glad observation among our school children and the commonwealth be richer and happier far. Take a hint committee friends and send to Brother Baldwin for a copy of his well-studied program. By the way, let us all remember the Palo Alto church in its struggle to build. Brother Baldwin is a born boy-lover and boy-winner, and they shape into strong, useful men in his practiced and inspiring hands.

Saratoga's Best Easter.

Church, Sunday-school, Intermediate and Junior Endeavor societies joined with Pastor Merrill on a sunny Easter morning to honor the Savior with the best memorial Easter service the little church has ever known. This is no disparagement to previous faithfulness and with devout purpose to make the next Easter better yet for those who spend it this side of heaven. Flowers, music, addresses, were all that could be asked for. At a special communion seven choice boys and one dear girl were received into membership. Seven boys and one girl! If the church can train these dear youth to be the mates of men already gone out from us, our city churches may some day rejoice in their strength and helpfulness. We read here a lucid interpretation of the country feeding of the cities. Sebastopol was not forgotten in the Saratoga pulpit yesterday. The choice group at the altar reminded us of the text, "One soweth and another reapeth." Many contributed to the notable Easter, but two good women leaders of the Intermediate and Junior Endeavorers deserved and won especial praise. It was not a good day for infidels. Where are their songs? Where their flowers? Where their hope if death end all? To the saints of God on their way to everlasting Easter, it was the best Easter ever known.

Hello! Peter!!

If this acorn drops into any far-away country corner

where life goes a little slow, let me hint to any group of neighbors to combine for a rural telephone line. Barb wire fences may be utilized to minimize expense. Twenty families may make a private line covering a territory three miles by five for less than thirty dollars each and own the whole outfit, as they do their sewing machine and ploughs.. By the time they have uplifted poles and strung wires, the big telephone companies will notice them as they have us. Suave and accomplished men will appear on the village horizon and talk of the beauty of combination. Not a telephone trust. Oh, no! That's big. That sounds dangerous; almost wicked. But a "combine" for the larger good. So we are already partly swallowed. We are having a jolly week ringing up our neighbors and talking ranch matters and gos—no! Something better than gossip. But you city folk with your fines for talking over a minute do not know the joy of a real visit with a neighbor over the telephone. Saves hitching up a horse. Spares muddying your feet. Quicker than a bicycle. Cheaper than an "auto" and lo! after we have spent ten dollars each, in comes a great big corporation and puts in up-to-date instruments, for which we pay only 50 cents a month. Now we can keep on talking with the minister and the country store, engage a new shoe for our horse at the blacksmith, a batch of bread at the baker's, decide by wire where the next missionary meeting shall be held and borrow a "clod-smasher" from the next ranch. But for calling up Brother Tenney, or President Baldwin, or inquiring for a lost dog at Gilroy, we have to pay a dime and talk fast. They "switch" us for a dime. But Tenney's talk, like his picture, is worth a dime. Peter is a sterling dog and thought he heard a familiar voice in the telephone. He did. When his name was called, he whined for joy and whisked out the house to see the man who loves dogs. Well! Peter that was an April joke on a dog. But you'll get a bone and a pat for your faith. I'm glad you didn't cringe and cower when I called you. Good dog, Peter.

CONDITIONS IN CHINA.

By A. P. Peck, M.D.

A New Year, according to both the English and Chinese calendars, is with us; the latter coming this time a little more than a month later than that of the Christian world, we may feel that we are fairly launched upon a new era. To those who, like myself, have lived in North China for many years, this reflection seems especially pertinent, and for readers whose interests and sympathies embrace the wider ranges of the world's activities, a few words in regard to the present situation and outlook may be welcome.

Time enough has now passed since the collapse of the Boxer insurrection to indicate what has been the effect upon the people and what is the trend of affairs. In all missionary operations the result has been enlargement of purpose with a faith which looks to a much wider acceptance of the Christian religion. Every mission station which was destroyed in that carnival of crime has enlarged its borders by the purchase of more land or, as in the case of Paotingfu, where the terrible catastrophe was so overwhelming, by the gift of large tracts of land to the American Board and the American Presbyterian missions. Upon the ashes of the ruined homes and chapels new and larger buildings are arising which are but the outer indication of the larger hope and purpose. The native church, too, purified and strengthened by its fiery trial, has recovered from the dismay, almost despair, which naturally prevailed two years ago, and is reaching out with renewed activities in its environment. It is more than ever a missionary church. There is less of the helpless kind of trust in God and the foreign missionary societies, and more of a desire to add to their faith works. This general remark will apply to all Protestant missions in North China and is the most gratifying because the missionaries have certainly larger acquaintance and influence with the official class than before. An encouraging feature is the development especially within the past few months of a greater interest in Protestant Christianity among large numbers of those who have before been entirely outside the circle of our influence. This is due not so much to an active propaganda by the church as to the good reputation which they have made in the time of their trial, and very largely also to the truculent ways of the Roman Catholics who are trying in many places to force people into their communion. A very black chapter might be written of the oppressions of these adherents of the Romish church in the last two years, supported as they are by an unintelligent fear of France on the part of some of the lower officials. They have been able to tyrannize over them and the village communities so as to get large amounts of property and increase greatly the number of their nominal adherents. There is thus an appearance of success, but they have aroused an antagonism which will be likely some day to bear a bitter fruit.

The fear is widespread that we must see here in China insurrections worse than any which have taken place, but aside from the increased animosity against the Roman Catholics I see no indications of any such feeling as was shown in the Boxer uprising. The Protestant Church is undoubtedly better understood and more thoroughly respected than ever before. The trouble, if it comes, will be of another sort; the political horizon is dark; rebellion is strong in the southern provinces and the Manchu dynasty was never in greater danger. The one man of force, determination and intelligence among the Chinese that it has to depend upon is H. E. Yuan Shih Kai the viceroy of Chihli. His older and more famous colleague, the Viceroy Chang Chih Tung, was a tower of strength during the Boxer troubles, but he is not the equal of Yuan. The weak and corrupt court has no Daniel to read the menacing signs for them and if they had it is doubtful if his voice would be heard. But while the political situation as regards the central government is regarded by many discerning persons as ominous of change, it is interesting to note that among the proletariat there seems to be no thought of it, at least in this region. But in the many innovations which the contact with the forces of modern life is bringing they are kept busy adapting themselves to the new conditions, and it may fairly be said that there is very little opposition to the changes in trade education and local government. In many respects they are welcomed by the people who very sensibly see their value.

There are some increased taxes and of course a little grumbling, but that is not a phenomenon peculiar to China. The worst feature about the new taxes is that the officials who levy and collect them take the occasion to extort much more than they should. That naturally is resented, but it is a way they have had for untold generations, and is one of the greatest obstacles to the evolution of a well-ordered community.

Viceroy Yuan has set himself against such practices more than any high official I know of; he issues stringent prohibitions of all overcharges; and what is

more, punishes officials who are caught in illegal exactions. But though he is an enlightened man and his intentions are the best, he has many and weighty responsibilities and he has no civil service commission to help him watch over a myriad subordinates

To return, however, to the subject which will most interest readers: there is a very remarkable awakening of interest in Protestant Christianity among the people. Large circles have been combining to study the Bible and the principles of religion, spending weeks together during the winter in this way. We have not been able to supply thoroughly trained teachers enough for this demand, so some of these companies have been meeting in these classes with humble but zealous Christians for their teachers. Some of these inquirers are men of literary rank and to one who knows the pride of scholarship among the educated Chinese it will seem little short of a miracle that they should be willing to receive instruction from those who are from their point of view unlettered. There are now hundreds of these catechumens. Some of them were enrolled among the Boxers in 1900, but are now drawn toward the Christians whom they then persecuted. This experience is not particular to our own locality, but is common all over the province. I am sure that my readers will rejoice with us in these signs of promise that "the morning seems to dawn."

SCATTERED SHOTS.

Tiglath Pilezer."

It is strange how opportunely at times criticism or free advice is offered! The other day a friend met me and said: "Parson, I think you keep too close to your study; I've seen you down town only twice all this week. You ought to get around more." True, I had been down town only twice; but that week, counting from Sunday to Sunday inclusive, I had driven over 150 miles, nearly 175, had made about 75 calls, preached six times, besides the regular prayer-meeting, Sunday School teaching and Endeavor. My friend's advice, coming just then, nearly took my breath away. I thought I had been busy, and was startled to find I was mistaken! I laughed and said: "Yes, I suppose there is a chance for improvement even with the best of us. Even in your own case you can doubtless find room for growth if you're honest, and so can I." Then I explained, and we both laughed and were better friends than ever.

* * *

Would I had the words to tell you of the great need in our beautiful valley. The work is tremendous in its extent, wonderful in its almost limitless opportunities. The home place could easily occupy all the "parson's" time and energies, but he has four other fields with all the varied work that that implies. There are as many more places where services would be acceptable. All around us are sawmills and mining camps, and in one direction a beautiful little farming valley, and none of them have regular or even semi-regular services. Two of the preaching stations are mining camps, and the mines are run day and night, eight days in the week, and fifty-three weeks every year, that is they would be were there that many days and weeks. Sunday in many such places is no whit different from week days, except perhaps that more money is spent from Saturday night to Monday morning. Many of the men have empty pockets and headaches with which to begin their week's work. Such places need regular services and a settled minister. What can the "parson" do with services only twice a month and living many miles away? A friend once said to him: "You parsons live quiet and comfortable lives. Work once a week and rest the other six days." As he was an intelligent, thoughtful fellow, I sat down and opened to him some pages of modern history, telling him of my own work, and also what many other ministers were doing. I met him some weeks afterwards and he touched his hat. It startled me, and I spoke to him about it. He replied: "I've been a thinking of what you told me that day, and I've asked others about it, and do you know, parson, I feel like taking off my hat to all you fellers."

* * *

After looking down into the chinks of our neighbor's life we will always have more sympathy and willingness to help. Long ago in my boyhood home I was taught to spell privations "privileges," and disappointments "His appointments." We are all here in this world for work and to say little about sacrifices or suffering, but if need be to tighten up the screws of self-denial another peg, and gladly put part of the income back into the work "In His name." And it is indeed a "priceless privilege to bear the cross for Christ" at home or abroad. Every day lives are hanging in the balance. How a career which seeks the fleeting riches of the world, or the petty alms of human praise, pales before the grandeur of a Christ-like mission for the riches of God's kingdom in the hearts of men! Nothing but the prevailing prayer to call down the convicting power of the Spirit can break men's hearts and win them for Christ "Is anything too strong for me? saith Jehovah."

* * *

I would like to give you a mental photograph of our little valley. Bring out and use the kinetoscope of your imagination, and you will see a long winding valley about forty miles long, and varying from half a mile to five or six miles wide, the bed of an ancient lake. Up many of the gulches and canyons are mines. Many of them but prospects as yet, but "bright with promise." Some are well developed and paying. The valley itself is plentifully watered, dotted with ranches, and withal 'tis a pleasant place for a home, because we have a good climate to live in, breathe in, grow vigorous, healthy and well in. Surrounded by range after range of mountains, towering aloft into grand peaks; their sides to the very summit, in many cases, covered with majestic forests of sugar pine, fir, white and yellow pine and oak. Far back up the canyons and ravines, and protected by their forests, is accumulated the snow, thus supplying ample water for mining and irrigation purposes. A single look at our majestic forests waving their arms skyward over thousands of acres is in itself an inspiration. Hunting, from quail to bear, from jackrabbits to deer, is to be had for the asking. Brethren, spend your next vacation among the fastnesses of Tangle Blue, or among the rugged wilds of the headwaters of Coffee Creek, or up the picturesque South Fork. Our scenery is unexcelled, our climate nearly perfect—except a stray winter blizzard! But our valley with all its beauty is still but a mission field, and we feel that we need the deep interest in the prayers of all of God's workers for a deeper consecration and larger success.

When man has learned to seek the honor that comes from God only, he will take the withholding of the honor that comes from men very quietly indeed.

THE END OF AN UNPLEASANT EPISODE.

Sidney L. Gulick.

It may not be amiss to make a slight record of an episode that has been far from pleasant. It happened thus. I went with my family to a beach near Imabari in September, 1901, for ten days' sea bathing, taking with me my kodak. Shortly after using it one day in public a policeman called, informed me that I had broken the laws, as we were then within two miles of a fort, and all such things are prescribed within a radius of seven and a half miles. He wanted to see my views. As they were still undeveloped, I let him take the plates, and they were developed by the police department. Omitting many details, after a preliminary examination I was cited to appear in person at the Matsuyama local court. As the case was perfectly simple I employed no lawyer. The attorney for the State after describing my crime asked that I be fined ten yen and have my camera confiscated. I spoke thirty minutes in reply, asserting my innocence. I mentioned the lack of suitable notice boards, the publicity of my carrying my kodak, and of my taking the photographs without receiving a hint from any one of my wrongdoing—although some one went to the neighboring village to inform the police. I pointed out that the police had themselves developed the photos, my act being therefore incomplete, and I also urged the failure of the pictures to show anything except my children in bathing clothes and in a boat with an old pine tree in the background. These all proved my innocence. If under the circumstances the law required my punishment, as no crime could be lighter than mine, the penalty should be the lightest allowed. Judgment was pronounced that afternoon, namely, the confiscation of only the plates and a fine of five yen. I supposed that would end the matter, but the Procurator appealed on behalf of the State. A month later I was accordingly summoned to appear before the Hiroshima Court of Appeals, where I was tried a second time. This time, following counsel, I had the help of a lawyer, but with no apparent effect; the Prosecuting Attorney asked that the fine be five yen, but that the entire camera be confiscated; I made the same plea as before, and the lawyer also made his appeal, but the judgment rendered was in accord with the request of the Prosecuting Attorney.

In the meantime I had been to Tokyo, seen friends and two or three lawyers, and conferred with the United States Minister, the late Colonel Buck; they all thought in view of the disabilities attaching to one who has been convicted of a crime, I would better make every effort to have the courts pronounce me innocent. When the second judgment was rendered I accordingly appealed to the Supreme Court, but without result, the judgment of the Hiroshima court being confirmed.

Eight months after the matter was settled in Tokyo. I received word from my Hiroshima lawyer saying that the camera would be sold to the highest bidder, and that I might make a bid. I accordingly did so, and have now received word that my bid of five yen was successful. After eighteen months lying in government hands I now get my camera back again, bringing this unpleasant episode to an end. It suggests reflections which may perhaps as well be left unrecorded. But it may not be amiss to note that this law forbidding the taking of all pictures within certain prescribed distances of forts is a law working not only to the serious inconvenience and expense of many wholly unsuspecting and innocent foreigners, but is also a great and absolutely needless burden on countless Japanese who live within the prescribed limits; for they are not allowed to do many things on their own property without receiving military permission. For instance a farmer whose land may be hidden away between two hills wholly invisible from either sea or fort is liable to a fine if he plots his land, or levels it, or even removes an insignificant shed from one part to another without receiving authority from the military office, which may be miles distance. Not only is the law a heavy burden on the farming people, and the cause of much ill-will among the innocent traveling public, but it is absolutely useless in accomplishing the end in view, namely, to prevent an enemy from gaining military knowledge of the surroundings of forts. Secret photography from passing ships and innumerable pictures and maps for sale in all book stores enable any one desiring topographical knowledge to secure all he may desire.

COAST CONFERENCE OF YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The Pacific Coast Conference of the Young Women' Christian Association is to be held at Capitola on Monterey Bay, about four miles from Santa Cruz, from May 15th to May 25th. The spot is ideal with fern-clad glen and sandy shore. Hotel Capitola is directly on the beach. Here each year for ten days young women from all over the Pacific Coast live together naturally, normally, but strongly, putting away unreal things and thinking the things that make for perfection, striving to deepen their spiritual lives and to develop power to lead in the Christian work of their several institutions and to gain inspiration to make their lives count for the most when they get out into the world.

Miss Harriet Taylor, the General Secretary of the American Committee will be the general leader of the Conference. She is an Association worker of great power, and a speaker of marked ability.

This year, as in former conferences, one hour each day will be set aside for the Student Conference. At this time, Association needs will be discussed, experiences of the past year reviewed, and practical helps given. Miss Bertha Conde, National Student Secretary for the American Committee, will lead this conference, and will be assisted by Miss Louise Shields, State Secretary for Oregon and Washington, and Miss Harriet Brown, State Secretary for California and Nevada.

There will also be a City Conference led by Miss Mary S. Dunn of Chicago, meeting an hour daily in regular session and also holding meetings for departmental work. The religious work of the City Associations will be given especial attention.

Another department is the daily Missionary Conference. Here are discussed missionary meetings, classes, libraries, giving, etc. This year the conference will be especially fortunate in its leader. Mrs. John R. Mott has had fine opportunities in traveling around the world to collect data on the condition and needs of women all over the world, which will be of inestimable value to those interested in the mission field.

Miss Mary B. Hill, Secretary of the Young Women's Christian Association of Madras, India, will be present and aid Mrs. Mott. Many returned women missionaries will be present, among them Miss May

Watson, of Egypt; Miss Gertrude, Barker, Japan; Mrs. Peck, President of Congregational Board of Foreign Missions; Mrs. Smythe, President of Methodist Board of Foreign Missions; Miss Agnes McAllister of Africa and Miss Cameron and Suey Lin of San Francisco. Last year, the missionaries present were a great power and inspiration, and this year it is expected that even greater missionary spirit will be shown.

Bible classes, led by leaders of national reputation for all those interested in studying God's Word, will be held daily. The courses offered are Sharman's "Life of Christ" and Bosworth's "Acts and Epistles."

Because of the session of the General Assembly of the Presbyterian Church, to be held in Los Angeles this spring, it will be possible to secure as speakers some of the leading men of the East. Among the speakers at the Conference will be Rev. J. Wilbur Chapman, D.D., New York City, Miss Mary B. Hill, Madras, India, Mrs. John R. Mott, Mont Claire, N. Y., Mrs. F. F. McCred, Indianapolis, Ind., Miss Harriet Taylor, Chicago, Ill., Miss Mary S. Dunn, Chicago, Ill., Miss Bertha Conde, Chicago, Ill.

One of the most valuable features of the life at Capitola is the way in which the young women come close to each other. Here they step beyond petty college cliques and grow as big as their colleges—bigger as they reach out and touch hands and lives of girls of other colleges.

The afternoons are spent in rest and recreation. Drives and walks by cliff and beach, through Glen Beulah, or along country roads, tennis, surf bathing, trips to Monterey, and the Big Trees of the Santa Cruz Mountains, are delightful possibilities of these pleasure times.

There will be tennis tournament and a college day.

A competent physician from San Francisco will be present and may be consulted without expense to those needing her services.

As regards railroad rates and expenses at Capitola, information may be obtained from Miss Lillie E. Janes, Business Manager, Stiles Hall, Berkeley.

It will be ten days of great inspiration; may many plan to come.

No young woman who is interested in active, strong Christian work can afford to miss this conference. Every one who has ever attended one of these gatherings has gone away a better and nobler and stronger woman, better fitted for the Master's service. A cordial invitation is extended to all young women interested in Christian work.

SPARKS FROM THE ANVIL.

By Dr. Johns D. Parker.

Sometimes success comes out of failure. We are told that the disciples once toiled all night and took nothing, but in the morning at the direction of the Master, they let down their net and inclosed a great multitude of fishes. Success and failure often succeed each other closely. In climbing a high mountain the pedestrian passes over hills and down into deep valleys. In life day succeeds night, and night succeeds day. Failure often prepares us for success. Failure may oftentimes be due to others. A farmer sows a field with wheat. The ground may be good and the seed may be good and the seeding may be good—at the right time and in the right manner—but drouth may prevent a crop. A pastor may fail in building up a church during his pastorate, and the following pastorate may result in a large harvest. The Master says "one soweth and another reapeth," but both should rejoice together. Blessed is the man who goes forward and performs his whole duty, and leaves results to God. There are many dark days, and some dark ages. There are some dark periods in life, and some trying scenes. The faith of Christians is sometimes sorely tried. Let us work as seeing Him, who is invisible. We have the promise, that the Son of Man shall reward every man according to his works.

* * * *

Recently the writer visited the simple monument erected on the spot where Aaron Burr shot Alexander Hamilton, at Weehauken, N. J., on the Hudson. The alleged monument is a simple low column of stones on which rests a boulder supporting the bust of Hamilton. In the boulder there is inserted a bronze plate with a simple inscription. The whole is enclosed by an iron fence, with an iron gate wired together so visitors cannot enter into the inclosure and carry off souvenirs to deface the monument. The stone bust of Hamilton looks somewhat worn by the weather. It is evident that the monument was erected to honor Hamilton and not Aaron Burr. As the writer stood near the fence to decipher the inscription on the tablet he thought that although Aaron Burr killed his opponent in the duel he would rather be in the place of Hamilton in history than in the place of Burr. We pride ourselves on our common schools, still the writer had an evidence on his trip that their work had not been fully accomplished. He asked the conductor of the trolley car that passes by the monument to let him off at the right place, but learned that the conductor had never seen the monument, or heard of Alexander Hamilton or Aaron Burr! He said "he had never heard the names of these gentlemen."

* * * *

Many lives seem to be commonplace. Some farmers are almost entirely absorbed by the little occurrences that happen on their farmes. Multitudes live in small villages, and their minds are occupied almost exclusively with the village news. There are people that seldom pass beyond the boundaries of their county. Some Christians seldom if ever attend service in any other church than in the one in which they have membership. Some people never read but one book, and the county paper coming once a week satisfies some people. It is said that some persons live in a tea saucer and never look over the edge of the saucer. On the contrary a few people are great travelers, but seldom see much. They wander around from land to land, but do not observe. Recently a woman of large inherited wealth spent the summer in Europe. A lady friend after her return called to learn of the things she saw. The only response she received was that she "was glad to go and very glad to get home again." A man was asked to give an account of his travels abroad to the pupils of the high school of his town, but his speech consisted wholly of the different kinds of fare at the different hotels.

The special features of the April number of The Review of the Reviews are illustrated articles on "The Old and New in Southern Education," "A Century of the State of Ohio," "Pushing Back the Arid Line," "The Municipal Situation in Chicago," "The Trans-Canada Railway," "South Austalia's Land-Grant Railway," "Hope for the Irish Farmer" and "Political Conditions in Russia."

QUARTERLY MEETING W. H. M. U. OF SOUTHERN CALIFORNIA.

After a devotional half hour, led by the Rev. Mr. Maile of Los Angeles, the 15th annual meeting of the Woman's Home Missionary Union of Southern California was opened in Ontario April 2nd.

The reports of the district vice-presidents, embodied in one, were read by Mrs. Lamb of Highlands. Without exception the various fields had been well cared for, and we were almost persuaded to believe with one member that a "vice-president is one who does all the work and receives none of the credit."

The 15th annual report was read by the secretary, Mrs. K. G. Robertson of Mentone.

A loving tribute was paid to the work and faithfulness of Mrs. Warren J. Day of Los Angeles, who, after serving as vice-president of the Union for seven years, has been obliged to lay down the burden on account of failing health. Over $20,000 was brought into the treasury during her presidency and joy in her past work could only create the hope that restored health may enable her to soon return as our loved Honorary President.

Great regret was expressed at the absence of Mrs. L. H. Frary, the vice-president, the serious illness of Dr. Frary making her attendance impossible.

Mrs. Robertson's report contained extracts from those of the secretaries of the various auxiliaries.

The attendance and work of all showed an increasing interest and zeal in home missionary work. Only one reported any discouraging feature.

The secretary's report brought encouragement to each one and the resolve to go forward for even better things in the coming year.

The report of the treasurer was as follows: From Los Angeles and Orange counties, $2,583.84; Riverside and San Bernardino counties, $796.55; Santa Barbara and Ventura counties, $69.50; San Diego county, $289.77; Arizona, $3.10. Balance on hand April 1, 1902, $47.61. Total receipts for the year, $3,790.37; disbursements for the year, $3,725.29.

Mrs. Robertson told how a consecrated young man and his wife had left their work in Lehi, Utah, coming to Southern California in search of health for the husband. How his untiring energy and zeal had interested those about him in his work, and that the response to a call to the various Women's Home societies of Southern California was the substantial offering of $76.25. A sum which Mr. and Mrs. Harling in great joy carried back with them to Lehi and which has been invested in an organ, which will greatly facilitate the progress of their work in that city.

The reports of the superintendents were as follows: From Mrs. Pease of Claremont, on the Cradle Roll Department: 302 members, the circulation of 156 copies of the Mission Day Spring; $26.93 given to foreign and $23.59 to home missions. As we listened to the report we could but think that surely instruction of our children in mission work means interest and gifts to mission causes from our men and women..

For the Literature and Press Department, Mrs. Norton of Claremont, reported valuable work accomplished in the gathering of various Home Mission programs into a pamphlet, which has been published in such form as to easily reach all. The fact that northern societies had applied for the booklet and found it of interest and use, was gratifying in view of the labor and care expended on it's compilation. Mrs. Colcord, who had been Mrs. Norton's assistant during the year, gave a detailed account of the work and regretted the dearth of printed matter obtainable, in regard to work in Southern California. She spoke earnestly of the wide field and the necessity of reading and informing ourselves of its needs and calls, that we may better interest and urge all to the great work lying at our doors.

A column for The Pacific is prepared once a month and any society having interesting matter for this column was asked to send the same to Mrs. Colcord at Claremont.

Mrs. Robertson reported eleven missionary boxes sent out by the Home societies during the year, valued at $390.

Mrs. Bradley of Los Angeles told of her work in Bethlehem Institutional church in that city.

The character of the work in that church can best be told in the words of one of the converts, "Its a church that lifts people up, no matter how low you are. More than a year ago they lifted me up and now I love everybody and everybody loves me. That's the kind of a church we have."

Mrs. Findley spoke of the Chinese in Los Angeles; 1,500 to 1,800 Chinamen, 150 slave women, between 90 and 100 legitimate wives and mothers and 100 children, form the shifting population of that race in that city. Prejudice and opposition are serious impediments to be overcome, but idolatrous Chinamen do become true Christians. Three days in each week are the Chinese homes visited by the Mission workers. The poor ignorance of the home there, is fast awakening to civilized methods and ideas.

Mrs. Harwood, in the absence of her daughter, Miss Harwood, read a report of the Japanese work in Los Angeles. The school had not been so large this year, she said, as two other schools had been started. Six Japanese have united with the church during the past year and more are soon to follow. The work is dependent upon the contributions of friends for its support and maintenance during the summer months. Colored slides, descriptive of Japanese life are ready for exhibition by Miss Harwood for one-half the proceeds of admission, thus assisting the Japanese work as well as the treasuries of the missionary societies.

Mrs. Norton called attention to the fact of the gain in the treasury of $800 over the amount raised last year. "The result," the said, "of united, concentrated effort of each missionary society." A collection amounting to $18.83 was then taken.

Miss Phelps, the lady principal of Pomona college spoke of work in that institution. The money given by the mission to Pomona college goes into the general fund, used to assist students who are endeavoring to earn their way through college. Sometimes an able-bodied young man, refusing to accept this money, leaves it for those less fortunate. She spoke of the advantage of a smaller college over a larger one in that each instructor could better know each individual pupil—his ability and devotion to work. The religious and social life she most highly commended as conducive to the true advancement of young character.

Mrs. Birlew presented some facts connected with the Spanish work in Los Angeles. Some 3,000 or 4,000 Spanish-speaking people constitute the field of this work there. There is much squalor and destitution and the greatest suffering. The foreign tongue is a hindrance in securing work. The mission is new and it is the desire that a house may be erected in which institutional work may be done.

Mr. Maile added that stock was being sold in Los

Angeles for interest in a building to incorporate all these needs. Shares were for sale. "More valuable," he said, "than mining stock in its results."

Mrs. Davies spoke of work in Alaska, chiefly at Nome. Small rooms, privations due to high prices, cold and darkness are some of the obstacles to an easy life in that city. A description of the manners, customs and dress of the people was interesting and instructive.

Officers were chosen as follows:

Honorary President, Mrs. Waren J. Day of Los Angeles; President, Mrs. K. G. Robertson of Mentone; vice-President, Mrs. Oliver C. Bryant of Los Angeles; Secretary, Mrs. H. K. W. Bent of Pasadena; Treasurer, Mrs. T. A. Barnes of Pasadena. Vice-President for Los Angeles and Orange counties, Miss Elizabeth H. Daniels of Pasadena; vice-President of San Bernardino and Riverside counties, Mrs. S. G. Lamb of Highland; vice-President for Santa Barbara and Ventura counties, Mrs. D. J. Sheldon of Ventura; vice-President for San Diego county, Mrs. Geo. W. Marston of San Diego; Auditor, Mr. Edward Walker of Pasadena. Members of the Executive Board: Mrs. W. A. Lamb, Los Angeles; Mrs. Lucien Frary, Long Beach; Mrs. H. N. Kinney, Claremont; Mrs. J. H. Wordworth, Pasadena; Mrs. D. H. Herrick, Riverside.

The evening session was occupied by Rev. Geo. A. Gates of Pomona college, who made an address on "Sources of Missionary Supply."

Carrie P. Bryant,
April 2nd, 1903. Scribe.

Woman's Board of Missions for the Pacific

Recent letters have been received from Turkey, India and Africa. Mrs. Baldwin's letter contained thirty-four closely and neatly written pages—three letters in one envelope—and most interesting in detail. Two of these letters were for the Southern branch, and they arrived in good time for their annual meeting. The children of Southern California are pledged for Mrs. Baldwin's full salary. They sent her a box designed for last Christmas, but which did not reach her until January 31st. This voluminous letter-writing must be a great tax on the time and strength of our missionaries. Perhaps we in the home land might relieve the pressure a little if individuals and societies would be content with a circular letter instead of exacting individual answers.

We are glad to have again a regular correspondent in India, and doubtless some of the questions that have arisen about scholarships, will be explained. The American Board allows Mr. Perkins enough to support twenty pupils in his school at Tirumangulam, but at present he has sixty. A small grant and special scholarships will help to provide for the rest. It is very necessary if a pupil is adopted by individuals or societies that the support of that pupil be followed up as a special until his or her education is finished, whether they go to a higher school in Madura or elsewhere.

Any society desiring to have a pupil designated as its special charge can have a name furnished by applying to Rev. J. C. Perkins, Tirumangulam, Madura District, Southern India.

In Africa, the missionaries are looking for the deputation from Boston with much interest, and not without some anxiety, as the plague had broken out in Durban. Over a thousand natives had left and more were leaving daily. Jubilee Hall would not open until it seemed safe to call the boys together, neither would the Theological Seminary or the Girls' school at Quanda, and all these form an important part of the work there. Mr. Dorward says: "It would be a great pity for the Deputation to miss the most important part of the American Zulu Mission." There was a possibility the disease might pass away as quickly as it came and everything be in running order again, but at the time of writing there was no probability of it.

The Sunday-School.

BY REV. W. H. SOUDDER.

Lesson 4. April 26, 1903.

Paul's Journey to Jerusalem. Acts xxi:3-12.

We left the apostle at Miletus while we took up lessons on the resurrection and temperance, so it is best to start with him from that point. Their little vessel, delayed by the failing wind at night, first stopped at Cos, a small island forty miles to the south of Miletus. One day's further voyage brought them to Rhodes, once famous for the Colossus, 100 feet in height, guarding the harbor, a beautiful "sunny island of roses," noted for its enterprise, and for founding colonies in various parts of the Mediterranean. At Patara, the next stop, a larger vessel took them aboard, the better to stand waves or storm. The course now lay straight to Tyre, passing Cypress on the left. The remembrance of Sergius Paulus and the sorcerer Elymas would linger in the apostle's mind as they passed this island. A Tyre, that illustrious city whose destruction was a part of the burden of Isaiah's prophetic utterances. Paul sought out the disciples, and during the seven days of the vessel's unloading they must have had a great spiritual uplift.

1. The soul as a creation fitted for the divine impulse. Few know much about the soul as a definite creation. In this respect the analogy with the body may be close drawn. Few are acquainted with the body which is our daily house. They who get beneath the flesh and outward mechanism find a marvelous organism built up by a number of systems. The arterial system centering in the heart, fitted to let the red current of blood flow freely to the minutest portion of the body. The nervous system ramifying like vine branches from the central stock, centering in most delicate fabrics in the brain, ready to receive messages like electric instruments or to send them out to the obedient muscles for action. The entire organism of many systems all combining to obey the impulse of the will is truly wonderful as a creation. So the soul is an organism with distinct parts, not so easily defined as the body, but just as real. There is self-consciousness and moral affection, conscience and imagination, and other faculties which make the spiritual nature, and cause a great gulf between man and the lower creation. The point that we wish to emphasize now is the fitness of this creation for divine impulse. We know far too little of psychic forces as yet to determine their action upon our souls, but we know that they do thus operate, for we are conscious of it. Our thought is stirred by other thought, our conscience roused by a word, our imagination is kindled by vivid portrait in phrases. Oftentimes impulses are felt in our souls which have no outward or visible origin. The soul, then, is peculiarly fitted for spiritual impulses, just as the delicate retina is fitted to receive the luminous waves, or the curious labyrinth of the ear the sound vibrations.

2. The impulse of the Divine Spirit.

Scripture, from its very beginning teaches us that the Spirit of God acts on and through the soul of man. The departure of our Lord from the earth was an occasion for the emphasizing of this fact. The spirit impells the disciples, manifesting His presence by undoubted signs. Often there are no visible signs of this divine impulse, but it is strong in the consciousness of him upon whom it comes. In this lesson three instances are given. Paul receives an impulse in obedience to which he is on his way to Jerusalem (Acts xx:21). The disciples in Tyre act under the divine impulse (Acts xxi:4); while at Cesarea, Agalbus is so profoundly visited by the Spirit that, like the prophets of old, he employs symbols to accompany his utterance (see instances in I Kings xxii:11; Isa. xx:2; Jer. xiii:1-11; Ezek. iv:1-3). Now just as we have seen that the soul is fitted for the divine impulse, so the Spirit is present to give it. The two are correlative. The Spirit cannot impart His impulses to our bodies unless indeed He were to assume flesh and appear to us as a human being. But He can move upon the soul, just as the invisible electric current moves upon the delicate instruments a thousand miles away in the newly discovered system of wireless telegraphy.

3. The results of the divine impulse.

The instances before us are very instructive on this point. The disciples at Tyre, Agalbus at Cesarea, and Paul together received the same illumination; compare Acts xx:23 with xxi:4 and 11. If any doubt had existed in Paul's mind (although there seems none) at the first, this corroboration from so many sources would have dispelled it. But the different outcome in the persons on whom the impulse came is very noticeable. Paul determined, urged by the Spirit, to go to Jerusalem. The disciples at Tyre "said to Paul through the Spirit that he should not set foot in Jerusalem" (v. 4). Likewise those at Cesarea "besought him not to go up to Jerusalem." How shall these be reconciled, for the Spirit would certainly not utter contradictions. It is necessary to clearly discern that two elements are here at work, the divine and the human. The former was a constant unvarying factor. All concerned received the impression that bonds and afflictions awaited Paul at Jerusalem; Agalbus even symbolized some of the details (v. 11). But all had their own impulses and judgments; left free to decide what it was wise to do after receiving the divine impulse. The disciples at Tyre and Cesarea, feeling the importance of such a leader, and influenced by their affection, judged that Paul ought not to expose himself to what was so plainly revealed should happen if he went to Jerusalem. Paul, on the contrary, judged that the Master's name and cause would be promoted by condemning these very persecutions (v. 13). This is a signal illustration of Paul's own words, "The spirits of the prophets are subject to the prophets," that is, that the impulses and revelations of the divine Spirit were capable of being influenced by the desires, affections and judgment of the recipient. It also shows that while a fact may be revealed, the divine will in regard to a course of action might not be. Nevertheless, from the disclosed fact the will could be determined. The disciples and the apostle evidently talked the situation over, prayed about it, and finally came into distinct accord as to God's will (v. 14) in the matter. The entire lesson is well worth careful study from the standpoint of the reception of the Spirit of God and the determining of the divine will in our lives.

4. Hindrances to the divine impulse.

(a) From the world, or, as we are now accustomed to put it, from our environment.

While the soul is fitted to receive divine impulses, it is also created with a view to receiving others. This is one of the mysteries of our existence. The light falls upon the eye, the stimulus is given to the optic nerve, and is received in the center of the brain, but how is this converted into knowledge? Where is the point of transition, and what the process undergone? We cannot answer these questions. Certain it is that the soul is extremely sensitive to all impulses from its environment, and our lives are governed by the strength which certain of these impulses make upon us. It is also a fact that after we have decided upon a course of action the soul is readily impressed with what goes to enhance that action, and less ready to receive other impulses. So it is possible to shut out nobler and finer impulses by constantly yielding ourselves to the coarser and more material. How this can be a decided hindrance to the reception of divine impulses which are of the highest and most delicate nature any one can easily see (see 1 Cor. ii:12).

(b) From ourselves.

Minor desires and ordinary actions in our lives are governed for the most part by the one great object set before us. Like the waters in a river, some may be turned aside by little indentures in the shores, and under some conditions there may be eddies setting in an opposite direction, but the main bulk of water flows in one direction, towards one end. The great object of our creation is to glorify God and to to be His spiritual children, to be moved upon by Him, to order our lives in accordance with His will. To assist us in this object the divine spirit is given to us all who will receive, and the great hindrance to receiving the Spirit lies in those desires and aims we propose to ourselves. He who recognizes the great object for which he has been made yields himself to God, throws his soul open to the Spirit, finds less hindrance from his desires and affections, for these also become harnessed to the one purpose, and through long influence are formed into helps. Thus as we grow older we grow more like God; our natures are governed by His spirit, and we rejoice as did the apostle and the disciples in discerning the divine will and doing it (v. 12).

Christian Endeavor Service.

REV. HERBERT N. BEVIER

April 26, 1903.

An Evening With Arctic Missions.—Job. xxxviii:22, 23, 29, 30.

The Committee on Topics have made an appropriate selection of Bible verses for the setting of the subject, for not only is Alaska a land where the snow and the hail gather their choicest treasures, spreading them in delicate, filmy forms and piling them in huge mountain masses, but in that land of snow and ice there are being garnered some of the choicest treasures of gospel effort, and as in that land of the "frozen deep" it often happens, when the tropic sun is in the ascendant and the ice is melted that flowers of richest color blossom in profusion, so in the rising of the Sun of Righteousness upon hearts chilled by sin in that Arctic land, through the efforts of Christian missionaries much spiritual ice has been broken up, and Eden flowers and fruits have been made to grow. That northern land waited long for the time when Christ

should dawn upon it, but the hour came, and now some of the most precious results of gospel preaching and gospel teaching are being won within its borders. There are wide areas yet unreached. Thousands of native ears have never vibrated the message of life, and the call for more workers is urgent and insistent, and yet, when the difficulties to be encountered are taken into the account, it is a matter for thanksgiving that so much has been done and that so much is being done as now.

* * * *

Alaska was purchased from Russia in 1867 for $7,200,000 upon the urgent recommendation of William H. Seward, Lincoln's Secretary of State. The transaction was regarded with great disfavor by many in the Senate and throughout the nation. The country was deemed to be uninhabitable by any except Eskimos and Indians, and was popularly thought to be of little more commercial value than so many acres at the North Pole. But Charles Sumner made a great speech in favor of the purchase, and a reluctant consent of the Senate has won. Even then the press dubbed the territory "Seward's folly" and "Uncle Sam's Bear Garden". Seward said it would probably be two generations before its worth would be appreciated, but after only one, our eyes are opened, and every statesman realizes that it was one of the most brilliant acquisitions of any age. Alaska covers a territory of nearly 600,000 square miles, and is equal in area to all the United States east of the Mississippi River and north of Alabama, Georgia and North Carolina. It is as far west of San Francisco as the coast of Maine is east of us, which constitutes San Francisco the central city of the United States, if we count extreme distances east and west. The coast line of Alaska if drawn out into a continuous line would belt the globe.

* * * *

Alaska is the wonderland of the Western hemisphere. There nature has lifted the tallest mountains, dotted the seas with the most numerous islands, frozen into mosques and minarets the most marvelous glaciers, grouped the most powerful volcanoes and painted the most glorious sky pictures in the United States. It is a land where for portions of the year there is no night, but one long almost perfect day. A land where in the summer flowers and other vegetation mature with amazing rapidity, and where in the winter the most magnificent auroras bedeck the heavens with bewildering lights. It is the land of the gold fields and the fur seal and immensely rich in every buried treasure. If the purchase of such be folly one might well inquire what wisdom is. Of course there is another side to all this. A large part of Alaska lies within the Arctic Circle, and the winters are therefore very long and severe. There are long nights in Alaska as well as long days, and the new dweller in it needs time to be accustomed to the ice packs and deep snows. The introduction since the late gold discoveries of railroads and other civilizing agencies has added much to the comfort of living in parts of Alaska, and will eventually throughout the whole of the habitable region. The three chief native races of Alaska are the Eskimos, the Indians and the Thlinkits, and the native religions are gross superstitions.

Missions in Alaska date from 1793 when Catherine of Russia issued an imperial edict that missionaries should be sent to her American colonies. Among others who labored in those early days was Innocentius Veniaminoff, who was made Bishop in 1840 and who afterward became Metropolitan of Moscow, the highest position in the Greek church. The first school was established by the Russians in 1792. One was opened in Sitka a little later and soon after a theological seminary. Since the American occupation of Alaska these schools have been suspended

The first Presbyterian missionary to Alaska was Rev. Sheldon Jackson, now United States Commissioner of Education to that territory and ex-moderator of the General Assembly, who established work at Fort Wrangel in 1877. He was accompanied by Mrs. McFarland, who had previously labored in New Mexico. Dr. Jackson after founding the mission, returned to the East and aroused great public interest in the new territory, securing both money and workers. Soon after Rev. John G. Brady, now Governor Brady, Rev. S. Hall Young and others joined Dr. Jackson in the work. The struggles of those early days, for not the gospel only, but education and law and order also, among the natives, are graphically portrayed in Dr. Jackson's book on Alaska and his other writings. Although a quarter of a century has passed since these beginnings, Dr. Jackson and Governor Brady still survive and are still unabated in their interest in the great undeveloped land. Since the great gold discovery a new Alaska has grown up in the Yukon and Klondyke regions and work has been established and is being carried on with vigor not only among the natives but among the Americans and Europeans who have flocked to Nome and Dawson City and other mining centers. Presbyterians maintain one station in the very teeth of the Arctic circle at Point Barrow, where it is said ships anchor with mail and provisions only once a year, and another at St. Lawrence Island.

* * *

The other Presbyterian missions and schools in Alaska are at Chilkat, Fort Wrangel, Hoonah, Hydah, Juneau, Klawak, Saxman, Skagway and Sitka. There is a noted and very successful training school at Sitka and a well-equipped hospital. Dr. Jackson is still Presbyterian missionary for the whole region, and Rev. S. H. Young, D.D., is general missionary (self-supporting).

THE RISEN CHRIST.

"If ye then be risen with Christ." The resurrection of Christ is type and guarantee, prophecy and pledge of the spiritual resurrection of His people here, and of their rising to an estate of deathless glory hereafter. Spiritual renewal is the beginning of the harvest of immortality. Heaven commences on earth with the planting of the kingdom of God in human hearts and wills. Are we risen from the dead by the working of divine grace within us? Is the Easter sun of righteousness shining in our hearts? Does its light make all our blissful day?

Is it a joy to walk with the risen Christ? In His companionship our ideals are changed. We see life in a new perspective. We judge all things by a new standard of values. We make nearer approach to reality in speech, in act, in thought. We dare to turn our backs upon alluring scenes if we know the Lord is not there—not there for us—whether to others he be there or not. We welcome silence and seclusion, for then we can "invite our souls" to serious colloquy. We glory in discipline and triumph in the cross on which sin lies. We learn from the risen Jesus the secret of sharing His earthly humiliation; in our case as in His we learn if we are lifted up, it must be by the cross.

For the risen Christ there is no more a cross and a

sepulchre. He has put these openly to shame. For us who believe on Him there is the dawning of a great hope that we, too, shall be victors over death and the grave; we see not yet what shall be on the eternal morrow, but we know that its sun will never set: it doth not yet appear what we shall be, but we know that we shall be like our risen Lord, for we shall see Him as He is—we shall see Him because we shall be like Him. Having this hope set on Him, let us purify ourselves even as He is pure.

Church News.

Saratoga.—Ten persons were received to membership Easter Sunday; eight on confession—seven boys and one girl from the Intermediate Endeavor society.

San Francisco, Bethlehem.—Five persons were received into our fellowship Easter Sunday, one on confession. There was a crowded house in the evening.

Lockeford.—Special Easter services were held, with music by the Sunday-school. Fifteen dollars were raised for the India orphan, which this little school has supported for the past two years.

San Francisco, Plymouth.—The congregations both morning and evening show a steady increase. The pastor has been giving in the evening a series of discourses on "The Home," which have been of great interest and profit.

Oakland, Plymouth Ave.—Everything is moving along very pleasantly at Plymouth Ave. The congregations are increasing both morning and evening. Twenty new members have been added to the Sunday-school since March 1st. The outlook for the church in all of its departments is very encouraging.

San Francisco, Third.—Eleven new members were received on Easter Sunday and six children baptized. The pastor has been addressing the men at the Y. M. C. A. for several Sundays. On Friday evening of this week he will give his lecture on "Labor and Liberty" in the Santa Cruz opera house under the auspices of the Merchants' Association.

Oakland, Pilgrim.—The auditorium has been recarpeted and the walls tinted. Thus a room which was already a very attractive one, has been made more so. The Easter communion service at five in the afternoon was the most largely attended service of the kind for many years. There was one accession to the membership on confession of faith.

Pacific Grove.—Mayflower church has decided to become self-supporting. At a meeting held on April 9th, a resolution to this effect was adopted unanimously. Present outlook for the church is bright. Increasing attendance at all services and good interest manifested. Four persons were received into fellowship April 6th. Present membership 104, the largest number in the history of the church.

Oakland, First.—Easter was a day of rejoicing in this church. The congregations both morning and evening exceeded the seating capacity of the church. At the communion service in the afternoon eighty new members were received, fifty of them on confession of faith. The church has completed its offering to Home Missions, which amounted to $2,937 for the year, besides the usual missionary boxes. The other benevolences have also shown a gratifying increase. The Easter offering was given to Boys' work. The Sunday-school, under the leadership of Mr. I. N. Halliday, the superintendent, held its Easter service in the auditorium, the children singing for the first time with the new pipe organ.

Oakland, Oak Chapel.—The church is rejoiced with the success which attended the Easter offering for an addition to its present building. The Sunday-school has outgrown present accommodations, and a room to cost about $275 was thought an urgent need. The church evidently realized their privilege and obligation, and when all had been counted the offerings and pledges amounted to $275.35. A 40-inch church bell has been ordered from the East and it is probable that the church bell and new room will be dedicated at the same time. At the last communion service ten were received into the fellowship of the church, five by letter and five upon confession. The church has just received from the Secretary of State a certificate of incorporation, so it is competent now to direct its own affairs and handle its own property.

Santa Cruz.—This past week has been a very blessed week with our church. Largely attended services were held every evening commemorative of the Passion of our Lord, at which our pastor gave addresses on the life of Christ. The church choir added much to the service by giving special music. On Thursday evening the sacrament of the Lord's Supper was observed. Easter, with its flowers, music and service of joy was a beautiful close to this week of devotion. Large congregations took part in the Easter services. Our pastor gave inspiring sermons, his morning theme being, "Lessons from the Resurrection," and that of the evening "Alive Forevermore." The choir gave the musical service, "From Sepulchre to Throne" in the evening service. Our Sunday-school under the able direction of Dr. Bush, is doing successful work. The attendance Sunday was 273. The offering for Home Missions from our church for this year is $206.

Green Valley.—A number of our people have expressed a new interest this year in the Easter season. The thought pervading our public services for the past month has been leading up to Easter day, and yesterday came the culmination of that thought in themes drawn from the resurrection story. A special service was held on Good Friday evening, which was well attended. During the winter we have had two lectures, which have been specially enjoyed by large audiences. The first was an illustrated lecture on Yosemite by Rev. W. L. Gaston, pastor First Baptist church, Santa Rosa; and the second by Rev. Wm. Rader on "Uncle Sam" or the Reign of the Common People." Mr Rader kept his audience interested and delighted for over an hour and a quarter. A few Sundays ago Rev. Walter Frear gave us a helpful sermon in the morning, and in the evening an instructive and interesting missionary address. An offering to the A. B. C. F. M., amounting to a little over $12, was made, and has since been made up to $20. One evening last week the Junior C. E. society held a social and entertainment in the church parlors. During the evening's pleasures a beautiful gold C. E. pin was presented to Mrs. Eckles as a token of their appreciation of her work among them as Junior superintendent.

Southern California.

Los Angeles, Central Avenue.—The church grows. The Sunday School multiplies. Many additions on confession and by letter.

San Jacinto.—Rev. H. E. Merrill has been asked by

the church to continue the care of the parish whilst he remains. His health is improving.

Norwalk.—Rev. T. A. Stubbins, late of Holdrege, Nebr., steps into Brother Hill's place very acceptably, and good reports tell of the Lord's blessing.

Los Angeles, Park.—Brother Cooper is getting hold of the work in this field, and we confidentally expect some decided results to follow this union of pastor and people.

Eagle Rock and La Canada.—There is promise of growth. Brother Hardy rejoices of the continued improvement of Mrs. Hardy's health, and fully restored health is looked for.

Los Angeles, Vernon.—Church work active. Attendance morning and evening tax the seating capacity of the church. A large percent of men in at both services. Brother Davies is happy.

Whittier.—Great sorrow has come to the church in the death of its beloved pastor, Rev. Samuel G. Arnett, of heart trouble, after many weeks of intense suffering. The prayers of the brethren go out to the bereaved ones and to the church.

Los Angeles, Third.—This field is in the very heart of the manufacturing industry of Los Angeles. A population of renters come and go. A mission of missions. There is a field in the field, and blessings come with the faithful pastoral work.

Los Angeles, Bethlehem.—Finds her field ever enlarging and ever changing. New battles to fight. Just now it is the awful social evil. There may be no personal devil, but one to look into Brother Bartlett's work will hardly doubt that there is a devil in a good many persons.

Pasadena, First.—The Woman's Church Aid Society was fortunate in securing Miss Ellen Stone for an evening in Pasadena. Aside from the treat afforded the lecture was a success financially. The Missionary Societies were well represented at the Ontario Convention, nine delegates being present. The new hymn books have arrived, and were used for the first time last Sunday at the Etster service.

Los Angeles, First.—At the First church a congregation which overflowed the house into the street listened to the Easter sermon by the pastor, Rev. William Horace Day. The floral decorations were as rich as the music was choice and abundant. At the Easter twilight communion another large congregation joined in the impressive commoration of the Lord's supper, and witnesed the reception of thirty new members. It is now expected that the June communion will be celebrated in the new house of worship. On next Sunday, April 19th, Rev. Dr. Bradford is to preach in the morning and evening. In the evening all of the Congregational churches in the city are to be represented. It will be emphatically a Congregational rally day. On next Monday evening at the Young Mens Christian Association rooms, Dr. Bradford is to be the guest of honor at the banquet given by the Congregational Union of the city.

Washington.

Blaine.—This church contemplates selling its building and lot and building anew. The matter has been left in the hands of the Trustees. A building to cost about $4,000 is contemplated.

Roy.—The ingathering at Roy continues. On the 5th inst. at the close of the morning sermon, twelve united with the church, making 35 in all within the last four weeks. At the second reception of members, 16 were baptized, four of the number being small children.

Spokane, Westminster.—The Men's Club of this church recently gave a reception to State Senators Crow, Hallett and Tolman, for their marked loyalty to moral issues in the recent Legislature. Mr. Carnegie recently gave Spokane $75,000 for a public library building, after repeated solicitations had failed. The securing of this gift is credited in the press to communications sent Mr. Carnegie by Rev. George R. Wallace, pastor of Westminster. One hundred young men and women enjoy the Young People's Social and Literary Club organized some months ago.

SOUTHERN CALIFORNIA NOTES.

Arrangements to welcome Dr. Bradford, ex-Moderator of the National Council, Sunday, the 19th. Special services in the First Church, Los Angeles, and on Monday evening following a dinner will be served in the Y. M. C. A. Hall, when Dr. Bradford will speak on "Present Problems of Congregationalism."

Rev. E. S. Chandler of Alldine, Ind., is sojourning in our Southland for his health.

Dr. Goodell is enjoying his opportunity of preaching to the Pomona Church, and the people are enjoying the message he brings them.

Rev. L. H. Frary is quietly resting at Long Beach, and hopes are entertained that he is improving in health.

Pacific Coast Congress rates to Seattle: From Los Angeles, ministerial ticket, round trip, $43.20, berth $15, $58.20. From San Francisco: Tickets $30.20, berths $10, $40.20. Delegates from Los Angeles, tickets based on one and one-third rate (1 1-3), $57.60, berths $15, $72.50. From an Francisco: Tickets, $40.30, berths $10, $50.30. This one and one-third rate is to be given if fifteen delegates go, and they are careful to get a certificate from the agent when they purchase a ticket that they have purchased a first-class ticket one way. Steamer rates: Ministers, one way, San Francisco, $12; Santa Barbara, $17.35; Los Angeles, $19.05, and San Diego, $20.05. Delegates from Los Angeles, round trip, $42.55; from San Francisco, $30. All parties going by steamer should take steamer from Los Angeles on April 29th. This makes good connection with steamer to Seattle, leaving San Francisco May 1st, especially as the next steamer from San Francisco does not sail until May 6th, reaching Seattle on the 9th.

F. J. Culver.

PACIFIC COAST CONGRESS NOTICE.

All delegates and others (excepting ministers having half-fare permits), proposing to attend the Pacific Coast Congregational Congress at Seattle, coming over the Northern Pacific or Great Northern Railways and connecting lines, will understand that to obtain the reduced rates of one fare and a third for the round trip, as has been arranged, will, when they purchase their tickets, take a receipt from the railroad ticket agent of each company for the full fare which they pay. As early as convenient during their attendance they will present their receipts and certificate to the undersigned for endoresment and when so endorsed they will be able to purchase tickets for one-third of the usual fare.

Samuel Green,
Chairman on Transportation.

Notes and Personals.

The Rev. William Rader will address the Congregational ministers of San Francisco and vicinity next Monday.

The church at Alameda gave a farewell reception last week to Mr. George W. Scott and family, who have started on a trip through the East and to Europe, intending to be absent until the first of next year.

Word comes from China of the marriage of Mr. Edward L. Bliss, M. D., and Miss Minnie M. Borts, both American Board missionaries. Miss Borts has been in the work at Pagoda Anchorage; Dr. Bliss at Shaowu.

Children's Day supplies have been received, and are now on hand at Congregational headquarters, Y. M. C. A. building. Samples have been sent to all the pastosr and Superintendents. Orders may be filled at once; $1,250 was received for the work last year, a portion of it from Children's Day. May we not make the amount $1,500 this year? It will greatly aid the Society in accomplishing its desires for a more extensive work.

Those interested in the Micronesian Mission will be pleased to be informed of the progress of our missionary schooner, the "Carrie and Annie," through the different groups of islands. She left Kusaie December 24th with Miss Hopkins on board for the tour of the Gilberts, touching at Jaluit on the way to discharge the cook, who was disabled for further service. Having completed her work in the Gilberts, she reached Ponape February 14th, and was to take Mr. Gray to islands to the westward. She would then return to Kusaie, and with Dr. Rife on board visit the pastors and teachers in the Marshall group, leave supplies and gather pupils for the training school. She would then be ready for the home voyage.

The First Church of Pasadena met Tuesday evening to consider the position and prospects of Congregationalism in that growing city, and the relation of that church thereunto. We clip the following from last Sunday's Church bulletin: "Is Congregationalism in a position to do its share of the Master's work in the city? If not what is our duty? Would it be wise to organize a fourth Congregational church near the center of the town? If such a church were organized and successful, could this church live? Or, ought this church to move to the center? These important questions have been carefully considered by the Standing Committee, and they feel it is time for the whole congregation to consider them in a broad and kindly Christian spirit. These questions have been long in the air, and it is vital to the permanent usefulness, if not to the very existence, of the church, that they should be settled. It is hoped that all the members of the church and congregation, realizing the importance of this matter, will be present, if possible, and give the church the benefit of a frank expression of their views. 'Where no wise counsel is, the people falleth, but in the multitude of counsellors there is safety.' "

MISS STONE AT LOS ANGELES.

Los Angeles had a rare treat on the night of April 7th, as Miss Ellen M. Stone held a large audience in the First Congregational church spell-bound for two hours. Her thrilling story, combined with her magnetic personality and fine delivery, made an evening never to be forgotten. While the audience was gathering at the church the orchestra rendered a few fine selections in an admirable manner. At the close of the lecture an opportunity was offered to greet Miss Stone, and many pressed forward to grasp the hand of one who had endured such physical and mental hardship that the heart quails at its recital. At a later date with much graciousness, she spoke before the Women's Missionary societies of Immanuel Presbyterian and First Congregational churches respectively, inspiring her audiences with her own enthusiasm for missions.

F. H. B.

The Washington Letter.

By I. Learned.

The Executive Committee of the Pacific Coast Congregational Congress have now nearly completed all necessary plans for the gathering of the representatives of all the coast churches.

The Committee on Entertainment have sent notices to all the pastors and other of our ministers on the coast offering free entertainment to the ministers and one delegate from each church who make application by April 20th. The Committee on Transportation have a notice in this issue of The Pacific relative to the necessity of taking the receipt-certificates by all paying full fare in coming to the Congress and who desire the reduced rate on the return trip.

A very large attendance is expected, and all persons interested will do well to give careful consideration and prompt action to these two matters.

Rev. Richard Bushell, pastor at Black Diamond and McMurray churches, has effected a preliminary organization of sixteen members at Clearlake and is expecting others before the council shall convene.

Rev. W. G. Olinger of the East Tacoma church has resigned his pastorate and proposes taking up his residence at Forest Grove, Ore. This church may be supplied for a few weeks by Mr. John Bushell of Seattle.

Rev. A. D. Weage of Brighton has resigned and retires from the ministry to take a business occupation, and the Brighton church has a student supply for the summer.

In Northern Idaho, Rev. Edmund Owens has resigned at Mullan and has accepted the call of the church at Pomeroy, Wash.

Rev. D. D. Hambly of Grangeville, Idaho, has resigned and that church is now looking for his successor. The officers of the church report that they want a minister who will take especial interest in the boys and girls. Their thought for the older people seems to be in the assurance of Jesus, "And a little child shall lead them." Rev. H. W. Chamberlain resigns also at Priest River, Idaho, and goes on a ranch for his health during the coming summer. This leaves yet another field for Superintendent Scudder to make provision for. "The harvest truly is plenteous, but the laborers are few."

Rev. C. F. Clarke has called by the churches of Trent and Newman Lake and is already on the ground and at work.

Cheney has called Rev. M. C. Hambly, and he also has accepted the call.

Washtucna has called Rev. G. W. Crater of Wyoming.

Rev. F. V. Jones has accepted the pastorate of the

Ritzville, First church, and has been enthusiastically received.

Rev. F. H. Adams has gone to Eagle Harbor and is supplying Port Blakely in connection therewith. Rev. W. N. Johnson who has come hither from North Dakota, has taken the pastorate of our church at Long Beach.

Seattle, April 11th.

THE DUTY OF ENCOURAGEMENT.

"Courage" is derived through the French from the Latin word for "heart." It is the heart set as a flint to endure suffering to meet opposition; it is the heart in motion to achieve, to surmount, to subdue and conquer. It is the militant virtue. It throws down or takes up the gauntlet, and goes into the battle intending to win or die.

The highest type of courage is moral; as Bushnell says, "It is the greatness of a great heart, the repose and confidence of a man whose soul is rested in truth and principle." The courage of the prize-ring may be a synonym for poltroonery; there must be a cause worth fighting for before the quality that sets men to fighting can merit the name of courage.

The word "encourage" implies that courage is contagious. It can spread like an infection. The intrepid leader can inspire his followers with a resolute daring that makes them irresistible. But they are like-minded with him from the beginning; they are in a state of mind that easily takes inoculation; their hearts are as tinder to the spark of fiery zeal that burns in the commander's word; were it not so the battle is lost before the first blow is struck.

The bravest soldiers need stimulus. They listen for their leader's call with responsive valor. Even when temporarily disheartened they rally quickly under his confident appeal; they go with a shout to storm the redout or retake the captured colors. That is encouragement; it is putting new courage into men already susceptible, at a moment when to hesitate is to lose the fight.

In Christian work and Christian warfare alike the voice that inspires is the voice that presages victory. We have need of Greathearts to tell their hesitating and fearful brethren how to scale the hill of difficulty and how to cross the whelming flood. Fault-finding does not encourage; therefore, let us be sparing at that point. Speak hopeful words; be cheerful and spread an atmosphere of cheer all about you; draw victory near by lustily, singing its songs and running bravely to meet it. Let your soul be "rested in truth and principle"; these are the guarantees of success for every righteous cause; get your inspiration from these and from God in whom these live and move and have their being, and out of this eternal fountain let streams of inspiring influence flow through you to bless and stimulate and uplift those who have fallen by the way.

One who reads the Bible will see at once that it treats of many things in many forms. This is the reason why some parts are more important for us than others. An elderly lady of a certain church is strong on the genealogies. Others are known as specialists in the Mosaic ritual, in apt quotation from Proverbs, or in the minute interpretation of prophecy. But it must ever be remembered that all such matters are of only secondary importance, and that "the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." The principal teachings of the Bible are about what we are to believe and what we are to do. These are the parts first translated by the missionaries as being the most important, and these should be the portions most often expounded in the pulpit and most carefully read in private.

How we can bring parents and teachers into closer relations with each other, and the beneficial results of such alliance, are the points in a paper on "Childhood," by Mrs. Theodore W. Birney in the May "Delineator." It is certain that until parents and teachers become better acquainted an improvement in the condition of home and school will not result. Co-operation between parent and teacher may take the form of unions or clubs; and where such effective means of bringing them together are employed, the needs of children may be discussed to advantage. The article includes a list of questions regarding food, clothing, care of skin, exercise, sleep, etc., in their relation to the child, about which parents and teachers may concern themselves in joint conferences.

Of high importance among the magazine articles of the month is "The Restoration of the White House," written for the April Century by Charles Moore, clerk of the Senate Committee on the District of Columbia. whose accounts of the improvement of "Washington City" appeared in The Century for February and March last year. Mr. Moore tells in detail the story of the President's house, its first plans, its occasional remodeling, and all the design and accomplishment of the present restoration, an event full of interest to every American. In illustrating the article The Century has employed its best illustrative resources.

Last week a conference was held in Toronto which will likely prove memorable in the church history of Canada. It was the meeting of the Presbyterian and Methodist Superintendents of Home Missions, four of the former and five of the latter, to perfect a plan for the prevention of the overlapping of work throughout the West in the future, and immediately to relieve the situation where, in older districts, too many churches are struggling for existence. Such a movement is not only commendable, but morally obligatory wherever such conditions exist. Dying grace is needed by some congregations.

The story of "Ben," written by H. S. Canfield for the April St. Nicholas, relates the bravery of as lovable and intelligent a sheep-dog as ever gladdened a lonely shepherd's life. Howard Pyle's April installment of "The Story of King Arthur and His Knights" gives the famous adventures a humorous turn, telling quaintly how King Arthur's knights served him under protest, believing him to be a kitchen drudge. "The Little Brown Pitcher" is the story of a true and charming incident of the Franco-Prussian War.

We shrink from the man who, as soon as he gets us alone, proceeds to take off the poultices with which he has bandaged his soul that we may see how badly he has been hurt.

MARRIED.

Tarr-White.—At the home of the bride's parents in Oakland, April 7th, 1903, Mr. Frank C. Tarr and Miss Minnie Pearl White. Rev. R. C. Brooks, minister officiating.

Our Boys and Girls.

A Little Sculptor.

So it was settled, but with much of heartache upon the part of the little girl, that she should leave her home in sunny Italy and come to America, for the purpose of learning the customs of her own country, and in order that she might be educated as other little American girls are educated.

She clung very closely to her father's neck when the hour of parting came. "Papa, dearest, you know how I love your work. Why won't you let me stay with you and dear mamma and learn to be a sculptor, too?"

"Because I love my little daughter too dearly to be willing that she should take up this severe profession. If you were a boy, Edith, instead of my only little daughter, it would be different. But; while it grieves me deeply, I must insist."

The little girl's parting from her mother held fewer words. The heart of each was near to breaking.

Uncle Harry and Aunt Edith—Mr. and Mrs. Howard—were most happy to bring their little niece back with them into their own home, for they believed that her presence would soften and sweeten the life of their four merry, noisy boys.

They did all they could to cheer her on the journey to America; but it was a very sad little girl, indeed, who looked out as long as she could see the Duomo —that grand church built by Brunelleschi —and the Campanile—the wonderful tower builded by Giotto, hundreds of years ago.

Edith was sure that her new home, in a city upon the Hudson, could not be as beautiful as dear old Florence, and that the Hudson itself would never be to her what the Arno was, with its old palaces rising up on either side, filled with wonderful paintings and statuary.

Poor little Edith! It was not so much Florence and the Arno as the dear papa, mamma, and the great, roomy, skylighted studio, with tall, still, marble figures standing about, and with its great and small platforms upon which the clay models grew slowly under the pliant fingers of her artist father.

She could have been happy anywhere with these two and the studio, but to leave them all, and to leave them all at once— well, it wasn't easy to say the least.

Arrived in the new home, life became full to the brim. Four wide-awake boys, with their companions, managed to leave the little girl small time for dreaming. The days were crowded with school duties, with games and romps, until the delicate brain was in a whirl. Except for the lessons the child could hardly make herself believe that she was not living in a continuous grand carnival.

It was strange, her teacher said, what ready progress she made. Her answers when in class were slow, but so full of thought that it was worth the while to wait for them.

The rules, which, to so many little folks seem to stand like great giants to block the way were to her as if they grew up to meet her need of them and to serve as gracious helpers.

"It must all be the result of her former close life with her mother and father," Mrs. Howard used to say. "You know they taught little Edith, and they were most careful in their teaching. I almost wonder why so apt a child, with such capable parents, should be sentenced to a term away from them. I trust it isn't a mistake."

The four boy cousins grew to love her very dearly, and if they sometimes called her "the little dago" she was wise enough to take it as a somewhat rough pet name, rather than an intended insult.

By and by little Edith became more accustomed to the carnival style of living—the restless jostling of one day against another, the struggle, the perpetual spirit of rush. She learned to bear it, but it was none the less hard. She missed the sweet twilight talks and even the stillness, when, cuddled in some antique chair that had been carved centuries ago, she could watch the shadows deepen about the marble figures, until they seemed to reach down to lift her into the white spirit-world.

The new home had no twilights. The day hardly gathered up its bright skirts to step over behind the hills, when the electric lights were on in order that the busy, rushing, unresting life might hasten forward, without stopping to take a sweet, slow breath. It was a great pity, for if we think of a home that never has a twilight coming into it with a benediction of love and sweetness missed a great deal.

Edith's small hands longed to mold the clay again and to busy themselves with the willing wax—for she had done some very good work, for a child, and it was easy for her to remember the forms of things she had seen.

Her fingers grew restless. But clay is a troublesome thing in any place but a studio. The slightest bit makes the queerest white tracks, if you chance to step on it, while the figures must be kept moist or they will crack and come to ruin. Edith knew all this. Clay was out of the question. And she knew, too, that only those accustomed to the presence of modeling wax could bear its odor. Each medium was impossible to her. But she began to wonder if it would not be possible for her to carve her thoughts in wood.

THE OLD RELIABLE

ROYAL

BAKING POWDER

Absolutely Pure

THERE IS NO SUBSTITUTE

She told this wondering wish of hers to the biggest of the four merry boys. Tom loved little Edith very much, and was so afraid that they might lose her that he lent himself gladly to any plan that would give her pleasure.

The next time he went to New York he rummaged about through the art shops until he found a set of wood-carvers tools and some beautiful blocks of the white wood that the carvers of delicate ornaments use. When he gave them into little Edith's hands and saw how eagerly they were received—how she laid her cheek against them as if in mute, caressing memories of her studio home—Tom's heart swelled and he hastened to find his mother.

"I say, mother," he said, "it's a beastly shame to keep the little dago caged up here. It's enough to break one's heart to look at her when anything comes up that's at all like her old home. I don't—none of us want to let her go, but I shall do my level best to get her little body back where her heart is ."

Mrs. Howard laid her hands on Tom's shoulders. "Then you see it, too. Well, do what you can, dear, and I'll help you."

Thus it came about that little Edith was encouraged in her work. And when Tom saw the slight hands red from holding the blocks and scratched with the sharp instruments he begged to be permitted to do the rough cutting away of the wood preparatory to the more delicate finishing.

Together they worked. Edith made patient little drawings. "Papa always does," she said. "He is very careful about his designs."

The days went more cheerily. Finally

a series of six small figures of Italian peasants in picturesque costume were finished, one of them being a dear little bambino wrapped in its swaddling clothes.

Neither Tom nor his mother questioned what was to be done with these dainty, gleaming figures. But Edith knew. As the work went on a faint hope grew and budded in her heart. She did not dare to name it. She only hugged it close and thought about it with gentle smiles as she nestled in the pillow at night, ready for a sail into the beautiful land of dreams.

She wrote a letter to her papa, inclosed it in one to her uncle, and that afternoon just before he was expected home, and while the library was quiet, she went to his desk, laid the letters upon it, and ranged the little figures in a row upon the polished surface.

As she placed the last one by its fellows her heart stood still. She sent a little prayer up to One who is strong to answer prayer.

This is what the first letter said:

Dear Uncle Harry: I wish you would look at the carvings and read the letter to dear papa, and then think if you can't ask him to take me back into the beautiful studio. I think he'll do it if you ask it, for he used to say that you are very wise. Your loving niece, Edith.

And this was the other:

Dearest, Dearest Papa: You see I can't help working, though I am half the world away from you. Won't you call me back to you and dear mama? You don't know how hard I'll work—just as hard, maybe, as if I'd been born your only little boy, instead of you loving daughter,

Edith.

Who could resist? Not Uncle Harry, with his big, kind heart; not the lonely sculptor, who was bravely working through the days in the belief that he was doing the best for his child of his love; and certainly not the dear mamma, who set the little figures in a row and cried over every one.

That very evening a cablegram was sent from Florence, beautiful city on the Arno, saying:

"Mamma and I are coming at once after our little girl."—The Christian Advocate.

Never be Above Your Business.

"Frank," said the head clerk to a young man in a large carpet establishment, "take this roll of carpet over to Mr. Craft's and see whether the pattern will suit. You may just as well take a rule, and measure the room while you are there."

"All right," replied Frank, putting on his coat and hat. But when he noticed the size of the roll,—a sample one containing about five yards,—he exclaimed, "You surely don't expect me to carry that big roll, do you?"

"It's only a sample and Mr. Craft is in a hurry for it," replied the clerk.

"But what are the boys here for? I think you might send one of them over with it. If there is anything I detest, its carting bundles around town."

The proprietor, who happened to overhear the conversation, told the clerk, privately, to let the young man go and take his measurements, and to send the carpet after him. Frank had arrived at the house and was busy at his work when a man came to the door with a roll of carpet under his arm and was shown into the room where he was. Looking up, Frank was surprised to recognize his employer with the roll of carpet in his arms.

"Here is the carpet, young man. I hope I have not kept you waiting for it. If you have any other orders, I'll take them now," he said, as he set down the roll. The young man was so astonished, he hardly knew what to say, and stood staring in amazement at his employer, who left the house with a polite bow.

"Well, did you get the carpet this afternoon?" asked the clerk, laying his hand on the young man's shoulder, when the latter returned.

"Yes," said Frank, looking up from his desk, "but do you know I cannot understand why Mr. Green brought it around. I was never more surprised in my life."

"Well, Mr. Green told me to ask you to step into his office when you returned."

"My boy," said his employer, as he entered the office, "I overheard your conversation this afternoon, and what I did was for your benefit. A man should never be above his business,—that is, too proud to give personal attention to the smallest detail. He should be prepared to perform any duty that comes legitimately, and to obey orders from those in authority. You should consider no part of a business too important for you to give it attention. Fetch and carry for yourself rather than miss a single point or risk the loss of a customer. Never be above your business."—Success.

To become ashamed of fervor in religion is to take the first step toward apostasy.

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THE FIRST STEP

Of the child is an event in the mother's life. How proud she feels when the attempt to walk is begun so early as to evidence childish courage and sturdy strength. Such pride should be enjoyed by every mother. But it often happens that the child is timid, weak and deficient in vitality, and clings to the mother's arms with no desire to walk or play.

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A Novel Spelling Match.

A game which may be termed educational is called "A Spelling Match." Line up the players in a semicircle, and let the person at the head give the first letter of a word, say "D," thinking of doughnut," and the next one, probably thinking of "dunce," says "U." The third, with "dull" or "dulce" in mind, says "L," and the fourth, not being so very quick, finishes the complete word with another "L." He then goes to the foot, to stay until the next one finishing a word comes below him.

The object is to keep from adding the letter which finishes a word. It really takes some ingenuity to do this. Suppose the word "France" is thought of, and it is spelled to the "C"; some one calls out "foot" and the speller of "franc" must go. "Q" is a difficult letter with which to start a word; "U" of course must follow; and then "A" is given for "Quaker." The next one may say "C" for "quack," and there is no getting out of it for the next one, as nothing but "K" can be added. Supposing, though, that the fourth, too, thinks of "Quaker," and says "K," the next one says "E," and is at once sent to the foot, as he has completed the word "quake."—Ladies' Home Journal.

"An aged woman sent to her physician and told him of her ailments, and the doctor said, "What would you have me do, madam? I cannot make you young again." She replied, "I know that, doctor. What I want you to do is to help me to grow old a little longer." The young have their troubles before them. The old have their troubles behind them. You have got about all out of this earth that there is in it. Be glad that you, an aged servant of God, are going to try another life and amid better surroundings. Stop looking back and look ahead. Oh, ye in the seventies and the eighties and the nineties, your best days are yet to come, your grandest associations are yet to be formed, your best eyesight is yet to be kindled, your best hearing is yet to be awakened, your greatest speed is yet to be traveled, your gladdest song is yet to be sung. The most of your friends have gone over the border and you are going to join them very soon. They are waiting for you. They are watching the golden shore to see you land. They are watching the shining gate to see you come through. They are standing by the throne to see you mount. What a glad hour when you drop the staff and take the sceptre, when you quit the stiffened joints and become an immortal athlete."

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